

GOD'S

GREAT MENAGERIE

As Viewed by John the Author of
That Notorious Christian Night-
mare of Revelations.

PART THREE OF THE
SERIES OF ARTICLES.

(By E. Lewis.)

In my second letter on God's Menagerie as given in the Revelations by John the Saint, the Divine Revelator, I called attention to the Seven Angels, their exploit, and doings as witnessed by John the divine Revelator.

All bible angels were men of course, the bible does not give one instance of a female angel, but all witches were females, always and even down to the present day, an angel had to be a man, because it was an exalted office. Even so a witch had to be a woman because it was a degraded calling. All angels we see now of the feminine gender are infidel angels.

In my former letter I described a dude of an angel as given in Rev. 10:1-2 clothed with a cloud and a rainbow on his head and feet like pillars of fire but that outfit was laid in the shade by a woman (not an angel) who stood on the moon, Rev. 12:1 and wore the sun for her dress and had on her head a crown of twelve stars, genuine first class stars, or stars of the first magnitude, for I am persuaded that a woman of such noble courage who was about to become a mother would not wear a crown of twelve stars cut out of scraps of tin from the tin shops sowed on an old funny sack to go with her other outfit of such grandeur, that would look ridiculous, only stars of the first class magnitude would be in harmony with the balance of her outfit. She was with child and pained to be delivered.

And there appeared another wonder in heaven, there was a great Red Dragon having seven heads and ten horns, and seven crowns upon his heads, and he was in a fearful bad temper towards that noble woman, for he gathered one third part of the stars of heaven in his tail and cast them to the earth, and then stood before the woman which was ready to be delivered for to devour her child as soon as it was born, and she brought forth a man child and the child was kidnapped and rushed off to heaven to keep it out of the reach of that old dragon, and there is no account of it ever getting back to see its mother.

As soon as the dragon saw that he was defeated in getting the child for his lunch he was wrathful and set chase after the woman, the child's mother to vent his wrath on her, but she started for the wilderness, but the chase was likely to prove disastrous to the woman, so she was given a great pair of eagle wings, and she flew into the wilderness to a place prepared for her where she is to be fed for 1,260 days.

When the dragon found he could not run fast enough to catch the woman, perhaps on account of the great length of his tail, he adopted other tactics, and spewed out great floods of water after the woman thinking to drown her, but the earth happening to be a little thirsty at the time, drank the water all as far as the dragon spewed it after her.

As soon as the woman was safe in her retreat in the wilderness and the great dragon defeated, the four and twenty elders that sit around the throne of God fell down on their faces and had a short season of prayer.

So the old dragon (called the devil) was cast out of heaven and defeated in his attempt to devour the child and destroy its mother, but he ought to be infinitely proud of the exhibition he gave the divine saint, of his star slinging performance.

Saint John the divine was certainly the greatest astronomer that has yet lived and wrote, for he says that great Red Dragon drew one third of the stars of heaven in his tail and cast them to the earth.

John having a perfect knowledge of the number of stars in the heavens no writer since John the divine has pretended to have any idea of the number of stars in the heavens.

John had undoubtedly counted them carefully and made a record of them then as the great dragon gathered his great tail load, John again counted and saw that the dragon had gathered just one third of them, else John could

not have known sufficiently to have made the statement by divine authority, and without assailing his veracity, and it would not be reasonable to even suppose that a saint who was divine would run such a risk. But when we realize that since John's day there has been no astronomer who were either saints or divines and consequently could not see to the uttermost extremities of the stary heavens, our astronomers being altogether human can only see over a little neighborhood of a few billions of miles around where they stood to take their look.

How long was the dragons tail? Don't all speak at once for this book says: out of the mouth of two witnesses shall all things be established.

That dragon had seven heads and ten horns and seven crowns on his heads, but where were the three extra horns located, which end of the dragon were they on. John has been a little careless about furnishing photographs of these heavenly creatures he describes in his sacred writings. On that account some skeptically inclined person might doubt John's veracity, he does not say that the dragon had eyes, and we are compelled to believe that he (or she) had eyes. Earlier in his book he described an animal that he says he saw in heaven that was full of eyes before and behind, but, he does not say that animal had any tail, and we are not compelled to believe that he had a tail, nor even a place for a tail. The territory seemed to have all been taken up with eyes.

Conditions are different in heaven from what they are in California and Kentucky.

According to John's statement the dragon was in heaven, and the woman was in heaven and the child was born in heaven, and the child was caught up to God and his throne. John had either a long range telescope or was transferred to heaven and was there when the Civil war broke out between Michael and his angels, and the dragon and his angels, they fought desperately, he full possession of heaven, and Michael routed the old star slinger and sent him howling down to the earth with all his retinue of angels.

That is one of the grandest entertainments of the whole Menagerie so far and John took it all in for he was the whole audience. That war has been ended a long time and millions of good Christians are ready to swear that the old dragon (the devil) and his host of angels are in our midst to this day.

John was again transferred to the earth and while standing on the sands of the sea he saw another beast rise out of the sea with the same old seven heads and ten horns, and the crowns on his heads, and his name was blasphemy. He must have been an ugly cuss. No matter where John went an entertainment was there to greet him.

Just then John saw another beast rise up out of the earth with two horns, like a lamb, and a voice like a dragon, and he laid down the law, that no man should buy or sell unless he had the mark of the beast in his right hand or forehead.

John had probably sobered a little for the angel (God's Secretary or State) gave him a reed like a rod and told him to go and measure the temple and the altar, and them that worship there, but to not measure the court that was outside of the temple for that was given to the Gentiles, and they should tread the holy city under foot twelve hundred and sixty days. Then the angel gave power to his two witnesses to prophesy twelve hundred and sixty days clothed in sack cloth (funny sacks I suppose) and if anybody interfered with them, they would spew fire out of their mouths and devour them, these two angels had power to shut heaven that it could not rain during their prophesy, which was twelve hundred and sixty days, and they had power to turn water to blood. See, they would shut off the rain for 1260 days and then turn the water to blood and smite the earth with all manner of plagues as often as they choose, and thus had the dead wood on the other fellows. Then the beast that came up out of the bottomless pit made war on the people and killed them and would not let them be buried, and after they had lain in the streets of the great city of Sodom and Egypt where John says Jesus was crucified for three and a half days the spirit of the Lord entered their bodies and they got up, and great fear fell upon the people who saw them, and a voice from heaven

said, come up hither and they got onto a cloud and rode off to heaven. That is the nicest way any one ever did ride, no accidents on the route, beats a balloon or an auto all to smash, just set on the cloud and sit down in a soft seat any where. Plenty of moisture to insure against thirst and just shade enough all the time to make the trip delightful and perfectly healthy. No open switches, no footpads to sneak aboard and call out (hands up there) but instead when all was comfortably seated and the cloud rose on its heavenward journey in perfect safety, they could see fading for view, a Pope, cardinals, bishops, priests, preachers, cathedrals, churches, Breweries, Distilleries, Prisons and poverty, and Rockafellers, and Morgans and all other grafters who get wealth by lying. Their joy must have been complete.

Just when they had reached a safe distance above terra firma, God sent a great earthquake as a parting salute, and overdid the affair somewhat for a tenth part of the city fell, and seven thousand people were destroyed.

ed and the balance were frightened so bad that they gave glory to God and the four and twenty elders who always sat around the throne had another little prayer meeting.

While John was peaking about to see the sights, he saw a white cloud with a sharp sickle in his hand, and another angel gave orders to the one sitting on the throne, to thrust his sickle into the earth and reap for the harvest is ripe and he thrust his sickle in and reaped the earth.

Then another angel came out of the temple with a sharp sickle in his hand. Then another angel came out of the altar and gave orders to the angels with the sharp sickle, to thrust in his sickle and gather the clusters of the vines of the earth, for the grapes were ripe, and he thrust in his sickle and gathered the grapes of the earth, and cast them into the great winepress of the wrath of God.

Now look a leedle out for Dago Red, I told you that was what alluded John. I will get a good case of circumstantial evidence against John if not positive and the winepress was trodden without the city (I will re-

From Tomorrow

IN THE FIGHT

By Dr. John Byers Wilson.

Inscribed to Clarence S. Darrow.

No laurel wreath o'er falls upon
The cringing, coward looker-on;
On none but those who boldly don
Their armor bright,
And fired by valor, backed by brawn,
Rush in the fight.

With duty aye their first regard,
They firmly stand the right to guard,
The joys o' service their reward,
And press the foe;
Nor budge nor yield however hard
The thrust or blow.

To dare the public's frown and hate,
To stand for virtue in the state,
To champion truth what'er thy fate,
And faults forgive,
'Tis this that makes the humblest great,
The dead to live.

What tho' the scowling bigot sneer,
The purse-proud, narrow minded jeer,
And creed and custom count him queer,
His soul's his own;
No craven he to shrink or fear,
He fights alone.

Alone he hears the shining goal
Where high inscribed on Honor's scroll,
The deeds of the undaunted soul
Are blazing bright;
For they whose names the fates enroll,
Come thro' the fight.

Or else, in Freedom's holy name
They fall; or subdued, proclaim
From dungeon dim the tyrant's shame,—
The truth gains error;
Ah! ne'er hath cannon, sword or fame
Had half the terror.

To lift the lowly to the height
To lead in thickest of the fight,
To stand, blood-dripping in thy might,
In battle gory;
To live or die for human right,
Aye, there's the glory.

fer to that city in a later article) and blood came out of the winepress even unto the horses' bridle by the hundred furlongs (200 miles).

Now John was a saint, and was divine and would not tell a lie unless the truth would not expand as fast as his imagination prompted by the free use of Dago Red required.

John's statement implies level land for one hundred miles from the city in all directions. Nothing short of perfectly level land could fill the conditions described by John. If the ground was not perfectly level the blood would seek the lower land faster than the winepress of the indignation of God could squeeze the juice out of the grapes, no matter how indignant the old tyrant felt about it. The blood would necessarily be about four feet deep all over that two hundred miles of territory to be up to the horses' bridle and it would be necessary to have a concrete wall four feet high all around that two hundred miles of territory to hold the blood until John could get out to measure it, or did the wrath of God keep the outer edges squared up properly until John got the correct measure.

If we go back in John's narrative, we find that he says that their horsesmen (Cavalry) numbered two hundred millions, that was more Cavalry than Napoleon or Alexander the great ever dreamed of, they were kept close about the city as a guard, and when the winepress of the wrath of God began to deluge that two hundred miles of territory with blood, there was no possible chance for escape, so there they were caught in what John says was blood to the horses' bridle, and I should calculate about to the riders' knees as he sat in the saddle with no possible chance to get anything to drink or eat for either horse or man, or any chance for man, or horse to lie down and rest until that deluge of blood had dried up, or another miracle had mysteriously removed all trace of it.

The custom was for women to be the winepress. Now imagine a lot of women treading that winepress with the earth's crop of grapes in it sufficiently to fill that vast reservoir with wine that John in his drunkenness called blood, but there is no account of a woman on the Isle of Patmos. We have caught John on the Dago Red.

WHAT

IS A MATERIALIST

Question That Finds Answer in a Leaf-
let Issued by The Association
Written by The Secretary.

MATERIALIST DOES NOT
ASK CHRISTIAN SYMPATHY.

(By Eliza Mowry Bliven.)

Orthodox preachers will tell you, he is a worldly, selfish person, and without spiritual and moral qualities, because he has no fear of God and Hell. They paint him as evil, dangerous and accursed. The Universalist pities him, because he does not appreciate the goodness of God; and the Spiritualist thinks he cannot be happy without belief in a future life.

I am a Materialist. I believe there is no Hell, Heaven, Devil, God, nor future life. We knew nothing before we were born, and we can know nothing after we are dead. You may say, "Oh, horrid! How can she be good or happy with such a hard, cold belief as that?"

Well, I have got to believe facts, whether they are agreeable or not. I have tried to find out the truth. I have studied and compared the different religions, the Bible and Nature, astronomy, geology, chemical forces, plant life, animal life, human abilities and physiology, the good and the evils in the world, and I cannot find any proof of any future life or of any God. It is all matter, matter, matter; and the forces made by combinations of matter, and dispersed by the breaking up of matter. Human life and its reason or soul is only the most remarkable combination of matter, with its resulting forces or abilities; and death of the body as thoroughly destroys these.

Do you ask, how can I ever be happy without any hope of a future life? The little child who never thinks of a future existence, finds many ways of being happy. Fears of Hell have given as much misery, as hopes of Heaven have given joy. You just analyze our happiness, and you will find almost the whole of it is material. If we are healthy, that is material. The pleasure of eating, that is material. What we see, hear, smell, all are sense pleasures, and the objects that produce them are all material. We love; it is a live person, that is material. We enjoy flowers, birds, music, the ways of children, pets, new clothes, riding, sight-seeing, conversation, books, all these are material; even the pleasures of memory are about material things. We enjoy making things; it is out of materials. What will there be to enjoy in your future life, without live eyes, hands, brain or materials?

The infant knows little because he has received few brain cells from his mother; but he has all the organs to change food into brain-cells. So brain grows, and a thinking, choosing soul grows. Brain and soul may keep growing for forty or more years; when the body becomes too weak to repair the wearing out of brain, the thinking weakens; and as the brain decays, the person knows less and becomes childish. When the body dies the soul dies also. When tobacco and liquor make the drunkard, his brain and soul are destroyed by his bodily infirmities. For long life, choose healthy foods and habits, and avoid the harmful.

If there was a God, all-powerful and good, he would have made every one wise enough to always choose right; and would never follow wrong choices, suffering, or evils of any kind, to man, beast, bird, or insect; no terrible calamities, destruction by volcanoes, droughts, tornadoes, flood, fires, wars or pestilence; no drunkenness, dishonesty, cruelty, tyranny, nor diseases. Every evil proves there is no God. A God would be responsible for every evil; and misguided, faulty man would deserve no punishments. Man is responsible; his choices bring enjoyment or suffering.

Did you say a "Creator?" If a God was needed to make the Universe, something was first needed to make that God. Could a God make a single atom out of nothing, or change its nature? Every kind of atom always retains its special qualities and attractions, hence, always existed thus. All bodies and forces are continually being made and unmade by the unitings and separatings of these atoms; one combination being destroyed in producing a counter combination; hence the everlasting, never-created Universe is eternally changing. An atom cannot help doing as it does. Living things alone have power of choice or soul, while they live.

When I am all worn out, and cannot enjoy material things, I am going to

die and stop suffering, and return to atoms; but while I live I mean to enjoy material, beneficial, happyfying surroundings, and help others to. That is my Materialism.

Is the Materialist worldly and selfish? Is he less moral than the Christian because he has no God nor Hell to fear? If we wrong any one we have to fear our fellow men and their punishments; we lose their confidence, their co-operation, their friend-ship; and our chances for happiness become very limited, our troubles very numerous. The use of our abilities, all our happiness, and success in life, depend on the good will and good conduct of those around us, which we must win by being unselfish, wise, moral, and every way noble ourselves. Hence, the Materialist is fully as good as the Orthodox Christian.

We do not appreciate the goodness of God; but we do appreciate the goodness and abilities of mankind, and everything beneficial in Nature. Mankind, unaided by any God-power, has himself wonderfully developed his own abilities, and accomplished marvelous things. We have to study Nature, to select the good from the bad, and we thoroughly appreciate the wonderful variety we find, and the enjoyment and wealth we get therefrom.

Those who enjoy thinking about a future life and imagined communion with spirits, Christ or God, waste much time thus, and lose that amount of the real enjoyments and activities of life. They fail in knowledge and appreciation of Nature's wonders and laws, and the abilities and deeds of their fellow men and women; they fail in doing their full share in the world's work, and in co-operation for the general welfare. Prayers shirk hard tasks, believing their God will do them.

When Humanitarian Materialism is taught thoroughly in every church, Sunday-School and newspaper, mankind will learn to be better, nobler, more capable, more appreciative, more self-controlled, healthier, wiser and happier.

THE CHRISTIAN EUROPEAN.

If one could observe the strangely painful, equally coarse and refined comedy of European Christianity with the derisive and impartial eye of an Epicurean god, I should think one would never cease marvelling and laughing; does it not actually seem that some single will has ruled over Europe for eighteen centuries in order to make a sublime abortion of man? He, however, who, with opo-site requirements (no longer Epicurean) and with some divine hammer in his hand, could approach this almost voluntary degeneration and stunting of mankind, as exemplified in the European Christian (Pascal, for instance), would he not have to cry aloud with rage, pity and horror: "Oh, you bunglers, presumptuous pitiful bunglers, what have you done? Was that a work for your hands? How you have hacked and botched my finest stone! What have you presumed to do!"—I should say that Christianity has hitherto been the most portentous of presumptions. Men, not great enough, nor hard enough, to be entitled as artists to take part in fashioning man; men, not sufficiently strong and far-sighted to allow, with sublime self constraint, the obvious law of the thousandfold failures and perishings to prevail; men, not sufficiently noble to see the radically different grades of rank and intervals that separate man from man; such men, with their "equality before God," have hitherto swayed the destiny of Europe; until at last a dwarfed, almost ludicrous species has been produced, a gregarious animal, something obliging, sickly, mediocre, the European of the present day.—Nietzsche, "Beyond Good and Evil."

—London Freethinker.

If all our actions are reflex, the result of stimuli, then we have no will. That which we imagine our will is only unnoticed stimuli which are the real initiatives in all our actions. If there be a hiatus anywhere which cannot be attributed to stimuli, then we would be justified in assuming some unknown agent as our "will," but there is none.—A. Redeote Dewar.

Snow-Wilkinson Debate.

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A. A. SNOW,

Leveille, Iowa.